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JAMES BROWNE

HIS WRITINGS

In Prose and Verse

(poems known)

Concerning the First Settling of the Town
of Providence and a Memorandum of his
Efforts to prevent a Separation in the Bap-
tist Congregation there in October, 1731:
Together with Some Metrical Observations

*Therefore I pray You be so kind
In these Few Lines proceed
And something in them You shall find
That's worth Your While to read*



Printed by D. B. Updike at The Merry-
mount Press in Boston, Massachusetts, 1917

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JAMES BROWNE

His Writings

ESSAYS

ESSAYS

ESSAYS

14

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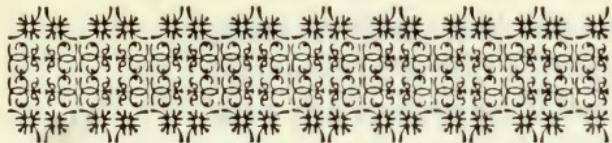
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SHLF G AND

James Browne, his writings in prose and verse, concerning the first settling of the town of Providence and a memorandum of his efforts to prevent a separation in the Baptist congregation there in October, 1731; together with some metrical observations... Bost. 1917.
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Concerning James Browne of Providence

AMES BROWNE was the first Rhode Islander who wrote on local affairs purely from the point of view of historical interest. Earlier writers left records and memoranda of historical value, but their documents were prepared either as contemporaneous records or as evidence in disputes, and not as historical compilations.

James Browne was born at Providence in 1666. He was the son of Elder John Browne and his wife, Mary Holmes. His paternal grandfather, Chad Browne, was Pastor of the Baptist Church at Providence, and his mother's father, Obadiah Holmes, was Pastor of the Baptist Church at Newport. Brought up from such an inheritance, it is not surprising that he be-

An Historical Writer

His Religious Ancestry

What's in a name? How do we choose our university's name?

Choosing a name for a new university can be a difficult task. There are many factors to consider, including the size of the university, its mission, and the location. In this article, we will discuss some of the key factors to consider when choosing a name for a new university.

The first factor to consider is the size of the university. A large university may want to choose a name that reflects its size, such as "University of California" or "University of Michigan". A smaller university may want to choose a name that reflects its focus, such as "University of Texas at Austin" or "University of Wisconsin-Madison".

The second factor to consider is the mission of the university. If the university has a specific mission, such as research or teaching, it may want to choose a name that reflects that mission. For example, if the university is focused on research, it may want to choose a name like "University of California, Berkeley" or "University of Michigan, Ann Arbor".

The third factor to consider is the location of the university. If the university is located in a specific city or state, it may want to choose a name that reflects that location. For example, if the university is located in San Francisco, it may want to choose a name like "University of California, San Francisco".

The fourth factor to consider is the history of the university. If the university has a long history, it may want to choose a name that reflects that history. For example, if the university was founded in 1868, it may want to choose a name like "University of California, Berkeley".

The fifth factor to consider is the popularity of the name. If the name is already in use by another university, it may want to choose a different name. For example, if there is already a "University of California" in the state, the university may want to choose a different name, such as "University of Michigan".

In conclusion, choosing a name for a new university is a difficult task. There are many factors to consider, including the size of the university, its mission, and the location. By taking these factors into account, the university can choose a name that reflects its values and mission.

came an Elder and was associated with Reverend Pardon Tillinghast and later with the Reverend Ebenezer Jenckes. After the death of the latter on August 24, 1726, James Browne became Pastor of the Church at Providence, an office which he held until his death.

*A Civil
Official*

He took an active interest in civil as well as in religious affairs. He was chosen on the Town Council in 1705 and served until 1714, when he became Town Treasurer. After five years of the treasurership, he returned to the Town Council, being chosen to serve on that body in 1719, in 1720, and in 1725.

*His Wife
of like
Character to
Himself*

On the 17th of December, 1691, James Browne was married to Mary, the daughter of Andrew Harris. Like her husband, she was a product of both Providence and Newport. Her paternal grandfather was the well-known land-speculator and controversialist, William Harris, while her maternal grandfather was Deputy Richard Tew, who held many important offices in the Colony and was mentioned by name in the Charter of Charles II. James and

Mary Browne lived in the family home-stead, which was situated near the present junction of North Main and Randall streets in Providence. They were blest with seven sons, John, James, Joseph, Andrew, Obadiah, Jeremiah, and Elisha, and with three daughters, Martha, Mary, and Anna. Of these, seven were living when their father died at Providence on October 28, 1732.

James Browne was at least sixteen years old when Roger Williams died and must often have seen him and heard him talk. His account of the founding of the colony, while perhaps vaguely worded in places, is based on reliable information derived from the early settlers themselves. It is evident that he consulted the town's books and the deed of 1661. His relation of the separation in the Baptist Church is that of an *ex parte* witness of the events which he narrates. Told as it is, with his obvious mannerisms and in the phonetic spelling of that day, it takes us back to the combination kitchen and sitting-room of the early eighteenth

*He knew
the First
Settlers*

TRUTH

A CHOSEN DISCREPTION *of Truth & Eror*

Haveing of late had some *Confidорations*: of the sad and deploreable *condition*, of the greatest part of *Mankind*. I am constrened in mine hart: to wright somthing by weay of discreptione of *Truth* and *Eror*.

For when I have been musing of this *Mator*: often times I have the *Words* of that *Man of God*: MOSES: printed upon my *hart*. Therefore I purpose to wright sumthing from them as the *LORD* shall help mee.

Which words are reeten

DURERONMY. THE 32ND AND, 29TH

*O that they wear wies that they undorſtood this,
that they would confidor there lator end*

*Truth and Eror devided: and by SCREPTURE
demonſtated, and proveed, each to bee Mator
worthy of our great Confidoration*

By James Browne
A Sarvant of the LOR D JESUS CHRIST

Advise to all men to refuse Eror and chuse Truth

century, and while reading his account aloud we can well imagine ourselves as invisible listeners to the stirring description of the meeting, which James Browne delivered to his wife and family upon his return that stormy evening in 1731.

The poem gives an interesting picture of his religious views and of his sincere desire for the moral welfare of his fellow men. The title-page of his only surviving manuscript sermon, which is on the opposite page, likewise offers us an insight into his moral and psychic self. This sermon has the length characteristic of that period. To modern readers its most interesting portion is that in which James Browne contrasts the wealth and profits of an importing merchant with the spirituality and glory of a Christian, much to the discredit of the merchant. Doubtless he little dreamed that in less than a century his grandsons, having founded and built up an importing business, would have become the most prosperous and leading merchants in the com-

*Writings
in Prose
and
Verse*

*His De-
scend-
ants*

munity. As the Rev. James expressed it:

*A Sermon
to Busi-
ness Men*

"The marchant man allso has his great delight to see his shop ful of customors: and every man coms to tread with him, one lais out one pound and another tow pound and another five pound, acording to every mans abilite, so each man treads with him which indeed is delightful and profitable to the marchant man, but the man of God has his delight when he cumes to the hous of God, where the saints are asembled together, and every one improves there propor gift, . . .

"But I say that the marchant has not grounds of so great comfort and consolation as the man of God has, for the thing which the marchant is leboring for: is unsarting: and though he gets gain he knows not how soun he may bee taken from that or that taken from him, nethor doth he know who shal in joy his goods aftor him. . . .

"But the man of God is not upon such unsartentes: for he leboreth under a promise of salvation which neithor the

flesh the world nor the devel can take from him, and he labors for him self and not for the man that cumis aftor him, but he himself shall receve the blesing of his labor. . . .

"The merchant man allso when he has ventored his estate over sea the vaieg being long: and treding being sum what dead his shop then is all most empte, he has onoly sum fue peases of old fashind stuf left, which none of his customors ceares to medel with, then he is much discureged fearing sum storm has met with the sheps wherein his goods is and so he shall be a broken merchant, but when the ships com home flurishing and deep loden then the merchants shop is filed with new fashind stuf and he is prepared for his customors a gain, then he cales in his frends to make them merry for joy that he has receved so good a retorn, but the man of Gods condishon is meney fold betor then this: for though the man of gods condishon in weaighting for his retorn is sum what like the merchants for as he saw himself low for want of goods and

*A Sermon
to 'Business Men'* his customors atending as they use to dow, the man of god allso feas himself low for want of mekenes, temporanc and wisdom in the things of God and therefore estemes himself much unworthy, but for cumfor in this weaighting tow receve the end of his faith: he aplyes himself to the holy screptures of truth and there he findes a comfortable promise made. . . ."

The manuscripts that are herein printed are preserved at the Cabinet of the Rhode Island Historical Society in Providence. These are all of his writings, except some official papers signed by him, among the archives of the town of Providence, that are known to be still in existence.



The Writings of
JAMES BROWNE

The Settleing of Providence

THE first setling of the towne of
prvidenc was on this wife Aboute
the year 1634 m^r Roger Williams was
banished from boston. hee difering from
them in sum religus pints was forsed
to fley in the winter seson by reason
thereof hee was forsed to great hard-
ships so that If the Indians which were
the natives of the land had not hope
him hee might have sufered deth but
they was very kind to him and hope
him a long in his Jurne tel hee came to
a place senc caled mantons neck where
hee had much kines sheued him from
the Indians there hee abode the latter
part of that winter now quicly after M^r
Williams left boston there blind zeal
filling there harts with prejudus other
men also fell under there lash m^r Tho-
mas Olney m^r Richard Waterman and
a nother man made there escape and

*Mr.
Williams
differed
in some
Religious
Points*

*Indian
Kindness
helped
his
Journey*

Plym-
outh
treated
him
civilly

Since
called
Scot's
Spring

came to m^r Williams these men were got out of boston goverment but plimath clemed a Juresdiction ther and sent to m^r Williams to move from thenc but treated him fivelly telling him that hee might move over the water senc caled seconk river and would bee out of there Juresdiction which hee did: and by the help of the Indians came to a spring senc coled scots spring where hee setled near, where hee lived untell his deth. by this time m^r Williams being a scoleer and expert in the tonges had got the Indian langguege which proved a kines to them hee being a heavenly minded man takeing notes of the disposing hand of God in bringing of him hether caled the name of the towne Providenc. and the other three men before mentioned were fune with him and quickly others came all the first setlers in this towne came for liberty of there concienc It apears by record that freeborn Williams was born at Selam in ye later end of october in the year 1635 after her father m^r Roger Williams removed from thence About

time that m^r Williams made the first purches of land in this towne It being made only to himself caled the old towne Evidenc. and the deed to the 13 was fined y^e 8th month y^e 8th day of the month in the year 1638 the first seteling of this towne was with great dificulte for though the indians was kind at the first yeat afterward they grew more surle sum times thretening to make war. the inglisch being but few was afried of them. beside that they ware apt to steal what they could lay there hands on. at the first was great scesety of provision one cow was sold for 22 pound in silver and gold, as I have bin credably informed I have heard sum of the first setelers spake of a feast in those dayes and there deinty foud was a boiled bass with out aney buter. Worwick beseged and taken by a compeny of men from boston in a worlike maner m^r Williams kept in with the indians all a long and the towne increfed in number and though the indians thretened a wor against the inglisch did not break out tell the year 1675 in June.

*Pur-
chase
of Land*

*Dif-
culty
from
Surly In-
dians*

*Scarcity
of Pro-
visions*

*Dainty
Food*

Page 11 James Browne's error in using 1634 instead of 1635 is due to the vaguely worded deed of 1661. The same error was made by Callender in 1736, and by subsequent writers. The word boston is used in the sense of the Boston government, that is, the Colony of Massachusetts Bay.

Page 11 Thomas Olney and Richard Waterman were not the first to join Williams, but are mentioned by Browne because of their connection with the Baptist Church.

It is interesting to note that in this manuscript James Browne uses the y form of th only when he is copying from the early records. In the following manuscript he uses the two forms interchangeably.

Moses Brown made several changes in his grandfather's manuscript. These changes are easily detected by the different color of the ink as well as by the different penmanship. They consist in changing 1634 to 1635, hope to helped, tel to til, and kines to kindnes; and also in the addition of Salem and before the word boston, and of the phrase as well as himself after the words a kines to them. This last change is one of the earliest attempts to discredit Roger Williams by altering documents.



The Separation in The Baptist Congregation

A MEMARANDUM of a Seperation in
the baptes congregation in Prov-
idenc made chifly by Elder Place dea-
con winsor and Timothy Sheldon, with
the asistanc of sum others was as folo-
eth. at a meeting of ther one apinting at
Edward mantons house sumtime in oc-
tober in y^e year 1731 to which meeting
I was greatly urged to go. but fearing
y^e issu that did follow was not willing
never the less they giveing mee incurig-
ment of peac I went. the incurigement
that they gave mee was thus I met
Elder Place upon y^e rode as hee was
a cuming to my house to spake with
mee as hee said about the meeting: and
seemed to bee much conserned in his
mind. then I asked him what was the
ocesion and bisiness of the meeting and
said that if y^e mater was to make peace
in the church then I should go but if y^e

The
Year
1731

*Meeting
at Edward
Manton's*

卷之三

*Elder
Place's
Answer*

*Dis-
course
with
Deacon
Winsor*

mater was to break y^e church I would not go hee redely said that y^e mater with him was to make peac where upon I asked him whether they had considered of aney scriptures that had not bin considered or wheter they did intend to propose sum ofer to make up y^e difarenc his ansfor was let us meet together and try what wee can do in y^e mater by which discours I was already to make an offer and that was what hee thought that it might ansfor to come to this concluson that y^e thing in disput which was about praying with y^e other baptis must bee left as a concienc liberty, that is to bear one with another either in praying with them or not preying with them for us to bear with them that will do it and for them to bear with us that will not do it. and his ansfor was hee did not know but wee might comme to that. I had discors also with decon winsor to y^e same purpose but a few dayes before who ansfored mee after y^e same manor but when wee came together the thing which they urged and would have mee dwo, was to admonish John Wolton then I desiere I

them to ansfor mee to one thing and that was if wee did admonish brother Wolton and set him apart. what will you do with others that holds in that pint as hee dus. that is about praying with y^e other baptis. and I mentioned several by nameas Elder Clark Elder Whitman and Governor and summe others. and there ansfor was that wee must go throw with it. so that I counted there desire was not ondly a separation from John Wolton but also from our bretheren in other placeses. which [thing] I could not see to bee right and therefore refused to do it. whereupon decon winsor caled for witness that they could not have a hearing to which I ansfored you have had a fair hearing and you know that I desiered you to prepaire your maters eaighter by wrighting or to chuse you a men to spake for you. that when the mesengers com things may bee in sum order. neither did aney of the mesingers give me aney advise to do the thing that you would have mee do. but the advice I had at that time was to keep my meetings as well as I could then I

John
Walton
to be set
apart

Deacon
Winsor's
Com-
plaint

and, however, it is also true that the more complex the environment, the more difficult it is to learn, and the more difficult it is to control. This is a general finding in cognitive psychology, as shown by the work of Klahr and Kotovsky (1983) and Klahr et al. (1991). In addition, the more complex the environment, the more difficult it is to learn, and the more difficult it is to control. This is a general finding in cognitive psychology, as shown by the work of Klahr and Kotovsky (1983) and Klahr et al. (1991). In addition, the more complex the environment, the more difficult it is to learn, and the more difficult it is to control. This is a general finding in cognitive psychology, as shown by the work of Klahr and Kotovsky (1983) and Klahr et al. (1991). In addition, the more complex the environment, the more difficult it is to learn, and the more difficult it is to control. This is a general finding in cognitive psychology, as shown by the work of Klahr and Kotovsky (1983) and Klahr et al. (1991). In addition, the more complex the environment, the more difficult it is to learn, and the more difficult it is to control. This is a general finding in cognitive psychology, as shown by the work of Klahr and Kotovsky (1983) and Klahr et al. (1991).

James
Browne's
Speech

saw that a seporation was intended and I desired to bee heard a few words. a silenc being made I spake to this purpose first to Elder Plaic and Elder Fisk and those that are under your care I desier you and intreat you not to break off from mee and from the rest of our frinds for if you seperate wee shall not have so good advantage to bee helpfull one to another and therefore wee had beter hold together. and then I spake to those that belonged to our meeting in towne and said Bretheren you that belong to our meeting in towne wee have bult a meeting house for our well being and comfortable being together. so intended I doubt not by all that was confared in the building of it. I can truly say that my designe was the benifit of this church and not to hinder aney that would com thether to meeting. wherefore for us thus to strive iss a rong thing. for as much therefor as I have the over sight of this congregation I intreat you and pray you not to break of from mee but let us hold our union together, and said also that I requier you to keep your

places. Justus Olney did then indever to make peac and as I take it to make up the difaranc. but night coming on and it being a stormmy time hee and I came hom those that wee left there was Elder Place decon winsfor decon King Joshua Winsor Timothy Sheldon John Sheldon Ebenezor Jencks Stephen Thornton. I though it had bin time for the meeting to have broken up but after wee and others were come away they apinted a separate meeting to be held at y^e decones hous where it feemes Eldor Place came in that disorder and brake bred among them. Elder Fisk was there but hee oposed them in there sepperation.

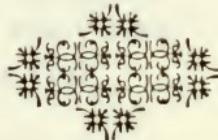
The Separation

John Walton was a popular preacher, whose views in regard to the laying on of hands and the payment of money to pastors did not meet with approval among the conservative Baptists of Providence. His chief opponents were Deacon Samuel Winsor, who later became pastor of the church after the death of James Browne, Elder Peter Place of Smithfield, and Deacon James King. James Browne held more liberal ideas and was supported by the Governor, Joseph Jenckes, Elder Daniel Fisk of Johnston,

'Page 17

and Elders Daniel Whitman and James Clarke of Newport.

The feeling between the liberal and strict Baptists in Providence became tense and reached its climax at this meeting in October, 1731. After James Browne's death the strict constructionists prevailed and Deacon Winsor was elected pastor.





*Metrical
Observations*

AND though a hundred thousand year
in tortur you do spend
yeat at the first tis veary clear
you was as near the end

Therefore I pray you now a weake
confider of eternetee
and all your fines with speed forsake
that you a christion child may bee

For if in faith you can go on
tel heavens glory once you see
then dayes of pleasure are as long
as dayes of torment bee

Allso if once you can atain
to see that happy day
your hapenes then will remain
and never will decey

And if that once you com to se
the glory of the son
your companny will fartinle
bee glorefied men

To sweet delights and pleasure great
salvation will you bring
whith holy angels you will met
CHRIST JESUS siteth king

Sweet meloday there you shall sing
in praises to the Lord
in componny with that great king
which comfort will afford

Therefore I pray bee looking round
before you are to old
that you with glory may bee crownd
with in the othere world

If the greatest thing that you do crave
is to bee just and holy
in the world to com then you shall have
a crowne of christians glory

and you can do a lot more with it, and
you can do a lot more with the money
available. The great problem is to
keep the money available.

There's a considerable amount of
money available, but there's also
very little available. It's very difficult
to get the money available.

And that's going to be a major concern
for us. I think we've got to make
sure we've got the right kind of
funding available to do what we need to do.

There are still many opportunities
in other areas of the economy,
but we've got to make sure
that we're not leaving them

opportunities and opportunities, and I
think that that's where we're
going to have to look at some of the
ways that we've been doing things.

Therefore I pray you bee so kind
in thes fu lines proseed
and sumthing in them you shall find
thats worth your whiel to reed

And thes fu lines though weakly are
confidor at your lefure
with truth the same I pray compair
them by the screptuer mesuer

And do not reed them heastyly
it maks them clash together
but have the scriptuer lying by
and then you may them mesure

Allso I pray you have a ceare
you do not rest my labor
leaste for your self you lay a sneare
and I lous my indever

The rafen why I root thes lines
if aney shoulde inquier
to shw the joy that christians find
and foro of hellfier

large changes in coastal land areas, particularly in the northern and southern coastal areas. The large increase in precipitation between 1950 and 1990 is also evident in the coastal areas.

The current approach uses the same methods as previous studies to examine the relationship between the observed precipitation and the atmospheric circulation. The results show that the results of the precipitation analysis are similar to those obtained by previous studies.

Figure 1 shows that the precipitation analysis is implemented with confidence. The precipitation analysis is used to obtain the precipitation data over the coastal areas. The data are used to obtain the precipitation data over the coastal areas.

Figure 2 shows the precipitation data for the coastal areas. The data are used to obtain the precipitation data over the coastal areas.

Figure 3 shows the precipitation data for the coastal areas. The data are used to obtain the precipitation data over the coastal areas.

And if but one poor humble sole
God by the book doth send
to JESUS CHRIST ins blood to role
the athon has his end

FINIS

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